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SWAMI KRUPALVANANDJI ON CELIBACY

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Abstract

Man is a social animal, and thus live in society with family, friends and other human beings. To live in this world, one needs to live with certain rules, principles, and good behaviour, so as to form a best system of life, "dharma" was established. India being a land of yoga for thousands of years, pratice of yoga is been carried out by thousands of sages, in which they have achieved the supreme power. By self experiences these sages (yogis) gave the world plenty of literature, like Vedas, Upanishads, Yoga Sutra etc. These scriptures came from the sages penance, deep knowledge and self experiences. So these all Indian Scriptures are very valuable, with the essence of truth. Sage Patanjali in yoga sutra, classifies yoga into eight steps and at the end of which highest aim of human life, is attained which is, of achieving divine body, and dissolving one's self into the ultimate supreme divine energy. From the eight steps of yoga, the first two steps are very important, which are yamas and niyamas, without which no one can move a step ahead. Yamas and niyamas play a very important role in yoga seeker's life, as well as for all human beings. There are five golden rules in eachyamas and niyamas. Five yamas are non-violence, truthfulness, non-stealing, celibacy and non-possessiveness. And the five niyamas are purity, contentment, self-study, worship of god and austerity. Yamas play necessary role in social religion, as they are the principles to follow with all human beings. Celibacy is of prime importance in socialreligion, as it is avery strong code for yogi to reach ultimat goal of divine body. Yama are moral restraints and niyamas are moral observnces. So both these play a strong role for all human beings.Sanatan Dharma mentions about four parts of life, in which first is Bramcharyashram, Gruhasthashram, Vanprasthashram and Sanyastashram. At first place comes Bramcharyashram, in which comes celibate students. So this is a great arrangment, which builds up character, There is no means equal to celibacy.

MaharshiPatanjali says that through yoga a yogi can become an urdhvareta, and can realize the supreme truth. But this can happen, when yogis practice unbroken celibacy for twelve years at initial stage and forever, in which he or she accomplish perpetual sublimation of semen. The divinity of deities is dependent on celibacy. Thousands of sages, practice yoga but everyone cannot be successful to main celibacy. Indian scriptures say that Celibacy alone is the supreme penance. So the saints who have done penance of yamas in which celibacy is practiced with word, mind and body tocontrol sexual organs isnot an ordinary man, but God. Only an advanced yogi can understand the true meaning of celibacy, through their experiences. Therefore here more references have been studied from literature of Yogacharya Swami Shree Krupalvanandji and Swami Shree Rajarshi Muni, who have practiced yoga and celibacy throughout there lives.

INTRODUCTION

Celibacy is the main pillar of yogi to become an Urdhvareta, who gets the knowledge of the supreme truth (Brahmagyana). BhagwanShri Krishna has said in Shree Bhagvad Gita "Kaunteya, unsatisfied desire is the restless foe of the gyani. Brahmagyana is concealed by it." (3, 39). Lord Krishna and Lord Shiva are Urdhvareta yogis and founder of brahmavidya. Human body is a machine, energy is generated by steam in machine. Celibacy is foundation stone in the process of sublimating of sexual fluid, then a yogi acquires divine body. By practising yamas and niyams yogi can reach to the highest stage of yoga, which is 'Samadhi'. Indian yogis and sages have done prolonged and deep thinking in their penances, that we can never get eternal happiness in our state of mind, at the highest state of consciousness. Ancient yogic science has proved that the cause of death is the descent of semen and the source of immortality is sublimation (ascent) of semen. Death and eternity are two ends of life. We being part of Brahma, we always move towards him, in our innumerable life cycles of death and birth. Yoga is the only way, through which one can break cycle of birth and death & achieve libration.

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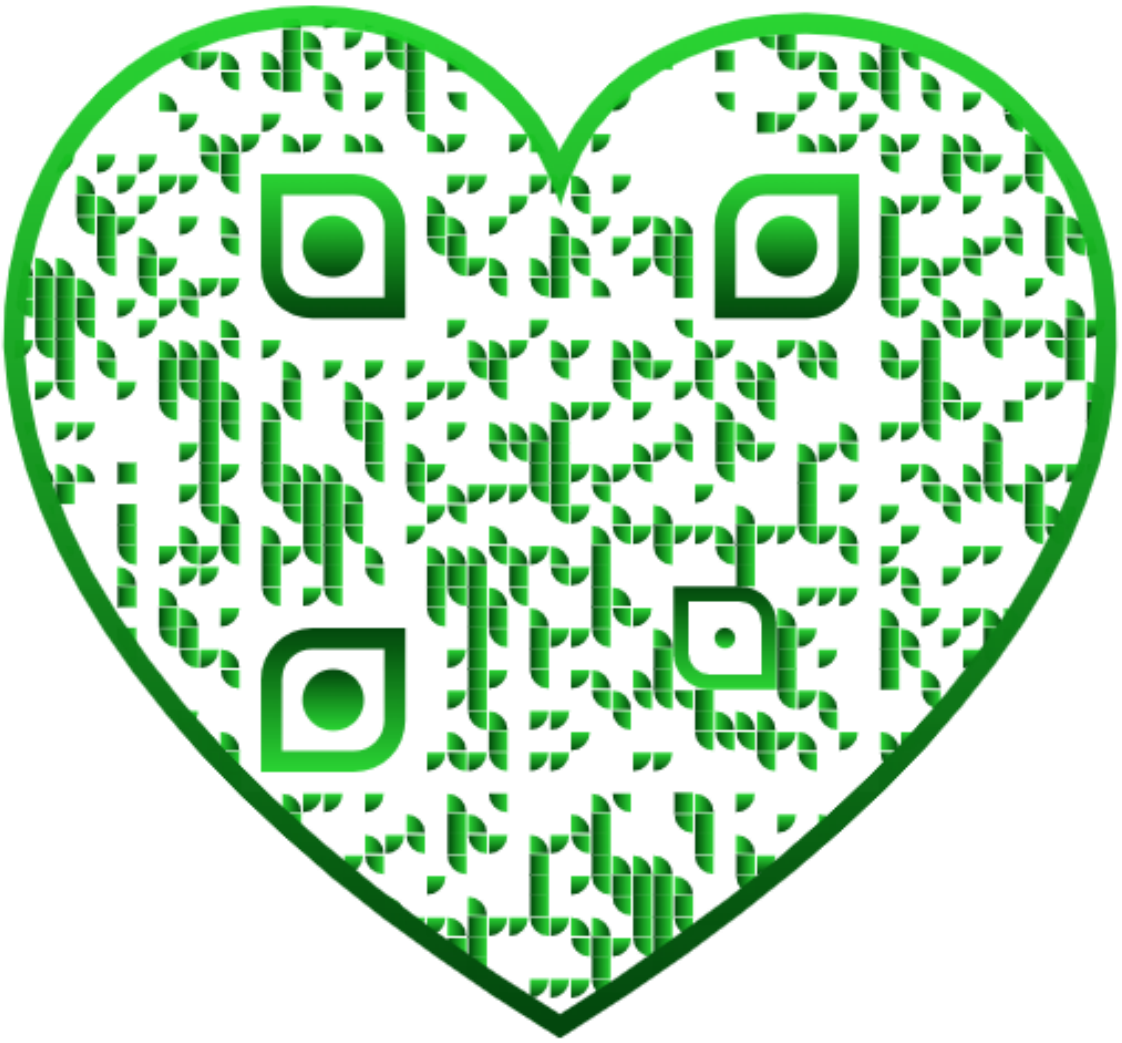

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Human beings on this planet, since birth to death try to achieve happiness, wealth, joy, house etc throughout the itlifetime. And every worldly needs are fullfield by struggle or problems. All our desires are related to five senses of our gross body. Indian Philosophy says that every human being tries to derive ultimate goal of happiness by five senses :

(1) Faculty of listening
(2) Touching
(3) Viewing
(4) Taste
(5) Smell

These five senses give us glimpses of happiness and joy, but it is not forever. It lasts for a short period of time and again same desire appears. Indian Rishis (sages) have done prolonged and deep thinking and difficult penance, they conclluded that 5 senses can never give eternal happiness. To achieve pure ultimate joy and happiness one has to choose path of yoga and penance. This path will lead a yogi to eternal goal of dissolving one's self into the supreme power. And that is pure happiness and then there no desire for anything.

Dharma, is system of life for socity, family and nation. "The attribute that makes human beings special is dharma." (Krupalvanandji, 2017,5) Without Dharma man suffers a lot to acquire happiness, joy, peace and bliss. Our Indian scriptures say that for human beings and animals certain needs are same, such as food, sleep, fear and sex, however human beings are blessed with a special knowledge tothink and then decide what is right and wrong for oneself. When a human being does not use this power of thinking and seeing the right, then there is no difference between an animal and a human being. Whena person ignores the rules it is called adharma, which brings fear, unhappiness, sorrow to himself/herself and to others also.

"Bondage is the result of ignorance, knowledge is dharma." (Krupalvanandji, 2017,5) There are two types of Dharma in scriptures and they are Pravritti Dharma and Nivritti Dharma. "Pravritti dharma is family dharma, social dharma and national dharma." (Krupalvanandji, 2017, 7)Pravritti dharma is to be applied in our everydays life, because it contains aspects of love, service and surrender. Without practise of Pravritti dharma world will appear to be very inbalance. Nivritti dharma is for sages who do not want to live in this world but they wish to adopt an attitude of penance and renunciation. Their life's final goal is not worldly needs like house, money, clothes etc. but meditation and to become an Urdhvareta. But one who wants to succeed inNivritti dharma, he has to first succeed at Pravritti dharma. Both dharmas are important in the life of a sage.

Celibacy is the main principle at the root of both dharmas. But Swami Krupalvanandji shows us the difference of celibacy in both dharmas. "In Pravritti dharma, celibacy is practised to the best of one's ability. In Nivritti dharma the aspirant practises celibacy to become an Urdhvareta yogi or a perfect celibate, whose sexual fluid is sublimated." (Krupalvanandji, 2017, 7)

Indian scriptures mention about four ashrams. So first three ashrams, the ashram of the celibate student, the retired householder, sadhaka and the ascetic. Only Gruhasthashram of householder, other three ashramas practised celibacy. Householders followed celibacy partially. So householders follow Pravritti dharma and the sages followsNivritti dharma. From Bramacharya ashram celibacy is practiced, which builds up character of all students. In Gruhasthashramas people are always behind the worldly needs such as wealth and material assests, so they can be called 'Bhogis' as they enjoy life for all bhogas in which sex is also included. "Theantonum of the term 'bhoga' is yoga, and the synonym of yoga is celibacy." (Krupalvanandji, 1978, 4) "Bindu yoga is an independent scripture which means yoga of semen." Here we can see the importance of celibacy. For sages or bramacharis yoga is ascent and this ascent (sublimation) of semen is important to reach the goal of divine body, where as for other human beings bhoga is decent of semen. "BhagwanShivji has said in Shiv Samhita : After conquering semen, is there anything not available to the yogi ? (Krupalvanandji, 2017, 10)

The meaning of word Bramacharya is celibacy. In yoga sutra MaharshiPatanjali has given five golden rules in which Bramacharya is to be followed to build up character and for yogis to reach their ultimate goal of moksha. When a sage follows yamas and niyamas, it is their chittasadhana because the chitta is disturbed when the rules are broken. To maintain minds steadiness one has to retire from worldly contacts and activities too. By following Nivrutti dharma when all techniques are used to awaken the Kundalini Shakti, the prana is very strong and powerful and at that time chitta is unable to stay steady. To maintain steadiness of chittayamas and niyamas are foundation stones.

Kundalini is the most retined form of vital energy (mahaprana) present in every being. It guides the mental, physical and spiritual evolution of all beings. Its activity is guided by nature in case of all beings, except humans. Human beings are free to guide the activity of Kundalini because conscious evolution through self effortbecomes possible. In humans gross body, there are two other bodies subtle body and causal body. Kundalini resides in 7 chakras of subtle body. In physical body the mental and the pranic energy are important. "In the physical body, prana is the vehicle of chitta, and the senses are the vehicle of prana." (Krupalvanandji, 2017, 16) In our body sometimes the two energies work independently and sometimes in harmony. Sometimes one is dominant and other follows and sometimes works vice, versa, like close friends. The restraint of the senses is accomplished with

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the help of prana and mind.

Kundalini science needs to be understood how it works, because yoga is science. The seven chakras are Muladhar, Swadhisthan, Manipur, Anahat, Vishusha, Agya and Sahastradal-chakra. Celibacy when is practised for continuous unbroken 12 years then Kundalini reaches higher centers of Vishudhhi / Agya chakra. "First Kundalini resides in the lower 2 chakras mind is thired, third chakra mind is Rajsic and Tamsic. At fourth chakra mind is Sattvik and Rajsic. At fifth and sixth chakras mind is pure Sattvik and seventh chakra mind dissolves into pure consciousness and experience of samaddhi."

"One needs to practice unbroken celibacy for atleast 12 years a continuously, apart from doing 1 year fulltime secluded yoga practice two times, combined with vow of silence not spending time reading spiritual books or any other things during the seclusion period, but utilizing the entire seclusion period for only yoga practice. (broken link : gopalonmission.wordpress.com)

ShriAurobindo : "We have stated, as succinetty as is consistant with clearness, the main psychological principles on which the ancient Indians based their scheme of education. By the training of Bramcharya they placed all the energy of which the system was capade and which could be spared from bodily functions, at the service of the brain." (aurobindu.ru) "The practise of Bramacharya is the first and most necessary conditions of increasing the force within and turning it to such uses as may benefit the possessor or mankind." (aurobindo.ru) If one makes highest effort then he/she can have sanguine success in this direction. "If you develop strict celibacy, vicharashakti and Dharma shakti will develop. Vicharshakti is the power of enquiry, Dharma shakti is the power of grasping and holding the truth." (brahmachary-contents.htm.)

Swami Vivekanand said "Bramacharya should be like a burning fire within the veins. (Swami Vivekananda.org)

Unbroken celibacy for twelve years,it gives a yogi great intellectual and spiritual power. Yogi mind and all desires are totally controlled and it leads to the highest result of transforming the sexual energy into spiritual energy. Mahabharatsays : "Know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate. In one person, knowledge of the four vedas, and in another perfect celibacy of these, the latter is superior to the former who is wanting in celibacy." (Godrealized.com)

"If a man persistently refuses to yield to his lower nature and remains a strict celibate, the sexual energy is deflected upwards to the brain and is stored up as ojasshakti. Thereby the power of the intellect is intensified to ramarkable degree." (Divine Life Society HA.website) "The inlettect becomes sharp and clear by continence. Continence increases infinitely the power of retentive memory. The strict celibate has keen and acute memory even in all age." (Shri Swami Sivananda at yoga-age.com)

Swami ShriRamkrishna was uncompromising on the need for celibacy for God realization, He tells to devotees, "To be able to realize God, one must practice absolute continence." (Celibacy life.blogspot.com) From lonfpratice of Bramacharya a bramachari gets intellectual conviction and then comes faith in the power of Bram. Swami Krupalvanandji says that with blessing and faith in god, but Guru's blessings are also very important. One needs to have a boat in a form of Guru to sail into deep sea of sansarsagar (maya) which can dangerous without guidance of a Siddh Guru. In Bhagwad Gita, Lord Krishna exhorts spiritual aspirants to be "fearless, serene, restrained in mind and established in the vow of continence" and meditate on him to reach the goal. (6, 14) He says that a person aspiring to enter the "Imperishable Principle" should lead a life of continence and ascaticism. Such a person is assured of liberation at the time of death (8-11-12). ShriKrishna also warns about the pitfalls of progressive degeneration if one was does not control lust and anger. "It is lust, it is anger, born of Rajoguna, insatiable and prompting man to great sin know this to be the aspirant after knowledge. Therefore, controlling the senses at the begining itself, slay this foul enemy, the desroyer of all knowledge and realization. (3-37-41) Shri Ramakrishna says, "When you have money, you quickly fall prey to anxiety, pride, physical comfort, anger and so forth Rajas increases. When there is rajoguna, it leads to tamoguna." (celibacylife.blogspot.com) Andtamoguna leads one towards lust and anger.

Each and everything we see on this planet has three characteristics in it. Sattva, Rajas, Tamas. And there is a divine energy in this cosmos, which we can feel and experience with ourselfves. Everything in this universe is filled with unutterable energy and every force derives from the ultimate divine source of cosmic energy. These different types of cosmic energy holds heavenly bodies in their course, which has no beginingneither end. This energy keeps universe and that energy is present in living beings as the functioning sex force. The cosmic force in human body is known as prana (vital energy). "Prana is the precious reserve of the seeker. Any sense activity or sense experience consumes a lot of prana. And the activity that consumes the greatest amount of prana is the sex act, it shalters the entire nervous system. " (ocaoy.org) Swami Krupalvanandji says "The follower of pravritti dharma, the sakamsadhak, controls his prana and embraces chitta, after long practice of pravritti dharma, chitta becomes very powerful.After years of sadhana, the chitta becomes so powerful that the dependent prana cannot reestablish control over the chitta." (Krupalvanandji, 2017, 14) The pranasadhana is nivritti dharma and is cause of liberation. When sadhak'sprana is restrained by their mind, theirchitta is not disturbed because prana is given total freedam to control chitta. Sadhak's passion and anger are expressions of intense prana and intense pranaagitates thechitta. So the sadhak has steadiness of mind in any critical situation. In human body there are 10 types of vayu. And they play important role an controlling prana. When steadiness is born in prana and chitta, the strength for the observance of celibacy rises automically in body and mind of sadhak. Apanavayu wins the

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prana if its not steady and apanavayu is defeated when prana is steady. Prana is required for spiritual reflection and discumination. To understand the inner implications of guru's instructions one requires a special type of intelligence. And to grasp this intelligence one needs help of prana and celibacy ensures that an abundantpranic reserve is available to the seeker.

Swami Krupalvanandji explains us how the comflict of Prana and Apana takes place. "By the stimulation of prana, it slowly reaches the sex center. As soon as this happens the conflict between prana and apana starts and it results into awakening of sensual desires." (Krupalvanandji, 1978, 15) This disturbance will may can be aseeket to loosefaith, so at that time an experienced Guru's guidance is most essential. "The involuntary performance of yogikakriyas cleanses the body and mind and makes the sexual fluid sublime. Prana here is the main force." (Krpalvanandji, 1978, 15) The apana brings the descent of the sexul fluid and thus prana attracts apana to rise. Apana is the descendant function, so prana tries to attract apana upwards and apana does just the opposite to attract prana downwards, and one who can experience these movements of both these pranas is one who know yoga. "Prana is a very powerful tool." (Krupalvanandji, 1977, 109) He mentions that the wall duality between self and Brahm is removed by pran.

To understand the role of prana is very important as mind is controlling our five senses and prana (vital air) is the master of the mind. The releasing of the prana energy from the control of the mind is called pranotthana. And this activity of pranotthanacreates number of activities, which are spontaneous in body of seeker during meditation. At this stage there is no conection of mind with body because the prana is released. Meditation and bramacharya are two wings of spiritual success. One has to achieve pefection in both to realize the ultimate goal of self realization. Perfection of ine, helps the other. With more growth of celibacy practice, meditative experiences become deeper. With deeper meditative experiences, the mind starts remaining in the state of bramacharya, naturally and for longer period of time. So meditation and bramacharya walk together and lead the seeker to self-bliss. Once there is steadiness in prana and mind, yoga begin from aganachakra. Then Kundalini pierces all chakras. After the chakras a kundalini pierces three granthisbrahmagranthi, vishugranthi and the rudragranthi. (Krupalvanandji, 1978, 14) He further explains that after the penetration of the inferior chakras and granthis, the process of piercing aganachakra and sahastradal chakra begins. And this field is known as samyak yoga. This yoga is also called Gyana Yoga.

Vital energy 'prana' supports our life. Swami Sivananda explains "Veerya is the quintessence of blood. One drop of semen is manufactured out of forty drops of blood." (Swami Sivananda, A divine life society publication) He further explained that how veerya works into our body, as it is manufactured from the blood cells, it gives colour and vitality to the humans body and its different organs. The cells of the testes collect semen drop by drop from the blood. Then by the tubes this fluid is takento vesiculacseminalis. And when there is excitement it is been ejaculated by special ducts. The more semen is wasted more weakness is in body. In yoga sastra it is said :MaranamBinduPatanat, JivanamBinduRakshanat. It means falling of semen brings death, preservation of semen gives life. It is a hidden treasure because it imparts Brahma Tejas to the face and strength to the intellect. Swami Krupalvanandji gives deep explanation of semen in his book Yoga and Celibacy that whwn a sadhak practices Niskam Karma yoga sadhaka has to produce semen in his testis through siddhasana and subimate it.

Swami Krupalvanandji in his book "The Illusion of Conjugal Sadhana" described that our circulatory system is stimulated through meditation and this stimulation of organ results into production of sexual fluid there the prana controls the apanavayu which becomes dominant in the above activity, of attracting the sexual fluid towards the genitals. Prana playsa important role to control the fluid going into the lower direction. And the susumnanadi is conracted by Prana. In Shiva Samhita (iv:105, 108), Lord Shiva has preached that "Shaktichalana Mudra is that mudra in which the wise sadhaka should capture the apana and forcibly attract the dormant kundalini power to ascend."

By practicining powerful mudras, it destroys all diseases and gives longevity to life. In HathayogaPradipika it is said that, "One who has able to accord movement of Shakti (power) is entitled to achieve miraculous power." (HathayogaPradipika, 120) In GherandaSamhita it is said, "He who regularly practiceshaktichalan mudra attains divine body purified by yogika fire. He achieves miraculous power and all the diseases in his body are destroyed." (GherandaSamhita, 3, 60) Swami Vivekananda in his book Raja Yoga, explains that through bramacharya sex energy in converted into higher form of psychic energy called 'Ojas'. Ojas means very bright and it is the highest form of energy in the human body. Ojas creates spiritual force or virya, by which a seeker attains to spiritual knowledge, spiritual love ad faith, spiritual strength. In Bhagwad Gita, Lord Krishna exhorts spiritual aspirants to be "fearless, serene, restrained in mind and established in the vow of continenece" and meditate on him to reach the goal. (6: 14) He says that a person aspiring to enter the "Imperishable Principle" should lead a life of continence and asceticism. Such a person is assured of liberation at the time of death. (8:11, 12)

To practice celibacy one needs to be very careful and needs to control the five senses and eradiacate lust. One needs to cut off all formalities in social life and lead a pious life. Lust and anger are the two main factors born from Rajoguna and it prompts us to great sin. They both are enemies in seeker's spiritual life. Shri Krishna in Bhagwad Gita says that "It is lust and it is anger born of Rajoguna, in satiable and prompting man to great sin." Know this to be the enemy in man's spiritual life. Knowledge is overcast by the eternal foe. Of the aspirant after knowledge. Therefore, controlling the senses at the beginning itself, slay this foul enemy , the destroyer of all knowledge and

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realization." (3:37, 41)
Bhagwad Gita says, "Sensuality destroys life, lustre, strength, vitality, memory, wealth, great fame, holiness and devotion to the supereme."

CONCLUSION :

Yamas and niyamas are the first step to lead a seeker climb up the ladder up to Samadhi, and acquire divine body. Human beings try to achieve all worldly happiness with five senses, which are not eternal. To find eternal peace and happiness, one needs to practice yoga in which yamas are to be strictly followed because it is the golden rule in which celibacy is very important factor because on the wave of celibacy, one can become an Urdhvreta or reach NirvikalpSamadhhi. The Kundalini Shakti awakens, only if celibacy is absolutely under control. For practising celibacy for 12 years without break, then only kundalini is awakened. This practice of absolute celibacy directly leads towards gaining enlightenment within this life. Bramacharya does not mean only sexual inactivity but it should be practiced mentally and physically. By practice of celibacy mentally thoughts, it controls mind to from runing behind the five senses. And when practiced physically the pran plays major part in restoring the semen in right direction from which ojas is obtained and when true knowledge is obtained, there is nothing more to know.
The power of celibacy can create out immense physical and intellectual abilities. One can possesses tremendous energy, a clear brain gigantic willpower bold understanding, retentive memory and positive energy. Prana is the main tool to yoga and celibacy. A great spiritual personality and scholar yogi, Swami ShriRajarshi Muni has explained the meaning of prana. It is vital force of life. "Indian scriptures gives pranaa various descriptions such as life principle, force behind nerve conduction, motor impulses etc. All these collectivity indicates the prana is vital to all processes of life." (Swami Rajarshi Muni, 2017, 42)

Upanishads are ancient Indian scripture which explains that old age death cannot enter body of yogi whose body is purified by yogika fire. Anyogagni body is itself a divine body. By controlling rajas and tamasgunas, satvaguna becomes strong, chitta is purified, mind is steady and peacefull. By yogik techniques seminal fluid mixes with blood and results into divine body.

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